

THE SOCIAL AND POLITICAL ROLE AND EDUCATIONAL SIGNIFICANCE OF PUBLIC HOLIDAYS IN UZBEKISTAN

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Annotation: This article examines the emergence of holidays in Uzbekistan today, along with social and political reforms, ancient traditions, their significance, and educational value for society.

Key words: Field performance, holiday, Navruz, expedition, at the bazaar, traditions, kindness, director.

Field performance art has become an important component of the national culture and art of each country. In Uzbekistan, the field performance art, that is, theatrical performance, has many years of experience and a rich history.

Uzbek traditional theatrical art is based on the ancient spectacles of the East, calling for the search for its origins in the soil of Central Asia and the social life of the ancient peoples who lived there, in national characteristics and traditions, in the nature of the nation. Historians show that the main source, the true essence, the first spring of all art genres that have grown out of the spectacle is labor.

"Game - Child of Labor." We cannot understand the history of the culture of primitive society if we do not absorb the idea that labor was born before the spectacle and that man in general first looked at things and phenomena from the point of view of survival and profit, and gradually his views transitioned to aesthetic treatment," wrote the Russian philosopher G. V. Plekhanov.¹

Monuments of visual and applied art of primitive society, discovered on the territory of modern Uzbekistan, depict similar subjects - goats, mountain rams (argali), gazelles, wild oxen, yaks, deer, horses, or dogs, walking individually or in groups. The artist of that time was able to accurately depict their gait, jumps, and running. There are many people's faces in the pictures. They are mainly depicted as people chasing wild animals with bows and arrows in their hands, masking themselves with various animal skins. Some paintings also depict primitive people in groups. Perhaps some expressions are related to religious rituals. Although these paintings are simple and ancient, they have their own meaning, not abstract, but real. These paintings show that the people of primitive society paid attention to beauty, searching for various colors and using them appropriately.²

Thus, the first forms of human transformation begin to emerge. Transfiguration remains a key element of the performance. Over time, hunting skills improved, and "hunting games" began to appear in Central Asia.

¹ М.Умаров Эстрада ва оммавий томошалар тарихи Т. 2007 7-бет

² М.Умаров Эстрада ва оммавий томошалар тарихи Т. 2007 10-бет

In Uzbekistan, a period begins when the field performance art began to acquire its own traditions, that is, noble traditions and initial forms (XIV-XIX centuries). They mainly consisted of various rituals, festivals, illuminated among the people.

A miniature from Abdurahman Jami's epic poem "Yusuf and Zulayho" depicts a public festival in Herat in 1575, created by an unknown artist. The feast is dedicated to the honor of welcoming Zulaikha. Below the picture are two musicians, one playing the doira and the other the surnay, as well as a group of young dancers. Above, the man playing the doira was wearing a long, pointed cap with the animal tail of a bozanda. The player next to him, wearing a yellow bull mask on his head, seems to be setting his own pace with a rattle in his hand. Below him, a clown is performing a show. The Hermitage houses numerous figurines from Khotan archaeology. Among them, there are many images of "monkeys" playing the ud, nay, and drum. There is also information that performances involving clowns, dancers, and musicians playing in the guise of animals of this category were regularly held in Kokand and Bukhara in the 19th century.

The Khorezm expedition of the Hamza Institute of Art Studies in 1960-1962 discovered that in the last century, Khorezm actors performed "Ayi q o'yini" "Dev o'yini" and "Maymun o'yini."³

In particular, one of the widely celebrated holidays of nature in Uzbekistan is the Navruz holiday. The great encyclopedic scholar Abu Rayhan Beruni, who lived in the 10th-11th centuries, elaborated on these holidays in detail in his work "Monuments of Ancient Peoples," revealing its essence, stating, "There are various legends about the origin of Navruz, but if we approach this issue scientifically, the emergence of "Navruz" was caused by comprehensively scientifically based laws of the universe and nature, the equality of night and day in terms of time, the lengthening of the day, the beginning of life in nature, and the arrival of spring.

"If we turn to the deep roots of "Navruz," it goes back to the spring festivals held in the fields after the transition of primitive people to agriculture in ancient times, before the beginning of a new work season."⁴

Over time, this holiday developed, its corresponding day was determined, and it began to serve as the "beginning of the year." The celebration of the Navruz" holiday has been extended for a month. Regarding this, Biruni writes: "Subsequent kings converted all the days of this month, that is, the month of Farvardin, into Eid and divided them into six. The first five days are for kings, the second for great people, the third for kings' servants, the fourth for servants, the fifth for the common people, and the sixth for shepherds."⁵

The customs of the common people in pre-Islamic "Navruz" are also noteworthy.

On holidays, people have formed a number of other customs, such as giving each other sugar and sweets (in the sense of having a sweet life), offering flowers (in the sense of being beautiful), sprinkling water on each other (in the sense of having a lot of water this year, a rich harvest).

³ М.Умаров Эстрада ва оммавий томошалар тарихи Т 2007 11-б

⁴ У.Х. Қорабоев. "Ўзбекистон байрамлари". Т., 1991 й. 15 б.

⁵ А.Р. Беруний. "Қадимги халқлардан қолган ёдгорлик" Танланган асарлар, I том, Т., «Фан» 1960, 257-258 б.

Over the centuries, Navruz continued to develop and become widespread, reaching our time with its good customs and traditions. Nature at "Navruz"

Not only would it come alive, but human nature would also awaken"³, says Sadriddin Ayni.

Another natural holiday is "Mehrjon" - a holiday celebrated in the autumn season. The meaning of the word "Mehrjon" is the first - "love of the soul," the second - "sun." While "Navruz" is celebrated in spring when day and night coincide, "Mehrjon" is a holiday that celebrates this state in autumn.

On the "Mehrjon" day, the growth of growing things (maturation) reached its limit, growth substances broke away from it, and animals stopped breeding.

In addition, in Uzbekistan, such holidays as "Kurban Hayit," "Ramadan Hayit," "Suv Sayli," "Gul Sayli," "Qovun Sayli," "Xirmon To'yi" were very popular.

Indeed, the holiday creates such a spiritual and emotional mood in human life that on this day, forgetting all worries, one becomes joyful, happy, and happy. "A holiday," writes A.I. Mazaev, "is an ideal life at a certain time.

"Bayram" - derived from the Turkish word, means wedding, ceremony, joy. The word holiday has various interpretations. In our opinion, the interpretation given in the philosophical encyclopedia that "Holiday is the sum of human happiness" is considered the most correct. The holiday is one of the most important parts of social and local life, celebrating events that evoke joy and happiness. A true festive spectacle arises when public holidays are held when the spiritual need of the general public for the holiday arises. The popularity of mass holidays lies in the fact that, first of all, when it is practically demonstrated, it has deep socio-psychological roots, and random situations and elements are not allowed in the staging process. Performances of this type reflected the daily life of the people and their way of life. Also, songs and musical art at weddings are important as a form of field performance.⁶ Since ancient times, since the emergence of humanity, holidays have promoted ideas such as a person's successes in life, hopes and dreams, events, achievements in labor and other spheres, a deep understanding of the path traveled, pride in victories, living with hope for tomorrow, congratulating each other on the eve of the holiday, expressing good wishes for the future life, wishing success in work, happiness, self-awareness, national identity, and having a national ideology. Holidays create conditions for appreciating and valuing time. Holidays are a "mirror" reflecting the best aspects of life. A holiday is a means of influencing people's aesthetic experiences and enriching the spiritual world of the individual. Respect for national values forms the basis of holidays and performances, and the tasks of giving people aesthetic pleasure through artistry and art are prioritized. The organizers of the celebration, especially the screenwriter and director, demand great responsibility from them for such tasks as the relevance of the materials used, the accuracy of documents, facts, and their synthesis using artistic methods. Such events meet the

⁶ Ф.Ахмедов.Оммавий байрамлар режиссураси асослари Тошкент -2008 9-б



socio-psychological needs of people, move from small groups to mass ones, and increase the activity of individuals in mass movements. During holidays, people wear new, beautiful clothes, prepare delicious meals, and everyone is in high spirits. On the day of the holiday, the bad are good, the miserly are generous, the ugly are beautiful; it attracts the masses, provides cultural and spiritual nourishment, and broadly demonstrates all aspects of our lives.

Professor E.V. Sokolov writes about the significance of mass holidays: "The socio-political and cultural significance of the holiday is determined by the fact that it reinforces the achievements of human culture, supporting important traditions."⁷ Indeed, holidays demonstrate the best aspects of the material and cultural spheres of the nation and society. After Uzbekistan gained independence, a new stage in the performance art of holidays began. Mass holidays play an invaluable role in instilling the ideas of independence in the broad masses and cultivating high civic consciousness in them. No theater, even the largest, can affect the masses as much as mass holidays affect a person. Therefore, the director of public holidays has a great responsibility to society.

In Uzbekistan, holidays, theatrical performances, based on folk culture and traditions, developed through historical processes and acquired their modern forms. It is a means of showing social and political processes in society, promoting healthy protection among people. Holidays in Uzbekistan are recognized throughout the world in their perfect form in the field of performing arts and are gaining international significance.

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⁷ Соколов Э.В. Свободное время и культура досуга. Л., Ленинград, 1977, Стр. 85